

SOME  
REFLECTIONS

UPON THE

Author and Licensor

Of a Scandalous Pamphlet; called,

*The Missioners ARTS Discover'd.*

WITH THE

REPLY

OF

A. PULTON

TO A

CHALLENGE

Made Him in a

LETTER

Prefix'd to the said Pamphlet.

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*Qui semel verecundia fines transierit, eum bene & graviter oportet esse impudentem. Cicero Luceio 5 fam. Ep. 12.*

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With Allowance.

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London, Printed by *Mary Thompson* for the Author, and are to be sold by *Matthew Turner* at the *Holy-Lamb* in *Holbourn*, and *John Lane* at the *Blew-Anchor* in *Wild-street*, Anno Dom. 1688.

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REFLECTIONS

ON THE

STATE OF THE

Y

NOTION

OF A

LETTER

TO

THE

OF

SOME  
**REFLECTIONS**  
 UPON THE  
**Anonymus Author**  
 AND THE  
**LICENSER**  
 OF A  
**Scandalous Pamphlet ;**  
 CALLED,  
*The Missioners Arts Discover'd, &c.*

**I**T is well known, that there was one *Needham* that help'd (by the power of the Press) to bring *Charles I.* to the Scaffold ; and labour'd hard to keep *Charles II.* from his Throne : Far be it from me to maintain that to have been his design, or that it is his present Namesake, to imitate him : Yet the place he is Intrusted with, ought to make him Cautious, what Consequences may attend the Scandalous Pamphlets, which are Licensed by him to the Press. To write *Impzmatu*, upon a presumption of the Authors Honesty ; is Remissness, if not Rashness : To pence, and yet to License Defamatory Libells, is inexcusable Malice : For he who allows of a Book, and abetts the Printing and Publishing of it becomes (though not a Legitimate Parent) a Step-Father at least hereof. So far as he is able, he Adopts it for his Own : So that if a Book prove a Trumpet to *Rebellion*, it is by his Breath it Sounds.

*I should be apt to Censure my self for the freedom of this Address, (says my Anonymus,) but it is certainly time to speak, when a Man in his Station, Who*

ought to advance in the Hearts of every Subject, an Obedience, Respect and Esteem for his Prince; makes it his business, so far as in him lies, to create in all a Contempt, Scorn, and Dis-respect of Him. To Ridicule even the Habit, Words, or Gesture of a Prince, is to lessen Him in the Minds of Those that Hear us: What then shall it be, to License Books stufft with Calumnies (not to say Blasphemies) against His Religion? To deliver to the People a Character of their King, as a Member of a *Heathenish*, Vain, Superstitious, Abominable Religion: What is it else, than to Imprint in them, a Notion of Him, as a *Heathenish*, Superstitious, Vain, and Abominable Man; and as Dr. *Tenison*, and Dr. *Beveridge* teach, incapable of Salvation, as having of *Protestant* become a *Roman Catholick*? Now what Honour, Allegiance, or Respect shall he retain for his Sovereign, who hath such an Abhorrence of the Man who is King? To Preach to us of Respecting His Majesty, and Despising most *Calumniously* his Religion; of Loving His Person, and *unjustly* Abhorring his Principles; is such a Philosophical Barbarity, that it is only fit for the practice of *Schismatics*, or *Protestants*: These Principles being Abominated by all true *Catholick Christians*. Very many of this nature, have been Licensed by Mr. *Needham*, the most moderate of which would never have escap'd the Flames, had any *Catholick* presumed to Write and Vend the like Scurrilous Provocations under a *Protestant King* against his Religion. But certainly none ever deserved it more, than a Pamphlet, called, *The Missioners Arts Discovered*, &c. By the *Imprimatur* affixed thereunto, Mr. *Needham* approves of the Impious Calumny of *Du Moulin*, Charging the Murder of King *Charles* the First upon the *Catholicks*: whereas he ought to have reflected, that for fear *Catholicks* might be in any Capacity to shew their Duty, or stir in His Majesties behalf, as was justly apprehended, it was specially Ordered by Parliament, that none should be allowed to come within 25 Miles of *London* during those *black Days*. And I challenge Mr. *Needham*, to Name those *Catholicks*, which by his Licensed Aspersions, he would have the World believe Interested therein. He approves moreover, and vends to the World, that the *Catholicks* never ventured to clear themselves of this detestable Crime imputed to them; which he cannot but know to be most false: That Lover of Truth, and Renowned Loyallist the Right Honourable the Earl of *Castlemain*, having done it more then 20 years ago in his Reply to the Answer to the *Catholicks* Apology, to the eternal Confusion of that Impudent Calumniator; who when call'd to Account, had nothing else to say, than that he had heard *Pim* say so; a goodly Author or *Protestant* to build their Faith upon: But *Moulin* had a mind to make a third to those two *French* Authors, one of which denied, that the *English* had ever Conquer'd *France*; and the second, that *Francis* the 1<sup>st</sup> had ever been taken Prisoner by the *Spaniards*. Now



Now our *Anonymus*, back'd with his *Impprimatur*, governs himself intirely by that Anti-Christian Maxime, *Calumniare fortiter aliquid adherbit*: And therefore I must be tax'd as a *Slanderer*, a *Vender of pernicious Falshood*, with many such Charitable Characters, for returning, as the World must believe *Rashly*, the Charge of *Disloyalty*, and *practising the Deposing Power*, (when without Provocation Accus'd of it my self) upon our pretended Reformers. Now before an *Impprimatur* was given, Mr. *Needham* should in Justice have inform'd himself whether I had *meerly*, and *rashly* asserted this, as our *Anonymus* pretends, or *prov'd* it, as I did, by eight to or ten undeniable Instances, which he wisely passes in Silence.

Before a Book be Licensed, it ought to be examined of what Credit the Authors are, which are alleadged for its support; of what Sincerity, of what Honesty. I shall take an instance from the very first passage of his over-grown Preface, to shew the Sincerity of his Authors, and his own Disingenuous Descant upon the Passage he Cavils at. He Ushers in then his Calumniatory Preface, with an Account of a Procession set forth by the *Jesuits* and their Students in *Luxemburgh*, and takes it not from the *true* Relation published by the Authors, of which, *Credite posteri*; we must believe he could, (that is, he would) procure no Copy; for during the three Months which have pass'd since his Book was Licensed, he might have procured 30 if he had pleased; but *Slander* being what he evidently aims at, and *Truth* what he hates, he made choice rather of a Scandalous Pamphlet, *Very Rare*, as he says, (for the Infamy of it) *even in French*, and thence he borrowes his Account.

He passeth in Silence the real Devotion, extraordinary frequentation of Sacraments, and Edifying Sermons had on that occasion: But because the Students in Poetry exercis'd their vain in pious Fictions to Adorn some Pageants dress'd up on that occasion for a mixt and harmless Entertainment; he most Preposterously takes occasion thence to term this, *A Consecrating the Pagan Gods to the Service of the Blessed Virgin*; and offers it as a notion of that Worship the *Jesuits* (forsooth!) pay to the Mother of God. Now what can be imagin'd more opposit to the Sincerity of a Church-man, than to deliver to his Reader as a *Catechistical Instruction*, what every *Grammar-Scholar* understands to be the exercise of *School-Boys*? Who is so Sottishly Ignorant, except our Ignorant *Anonymus*, as not to understand, that a Poetical Fiction is not to be taken in the rigour of Logick? And that Emblematical Symbols must of their own Nature be one thing, and represent another? O but there should be nothing Prophane in Sacred Processions; nothing that can draw off the Peoples Minds from Almighty God. Had this Reformer liv'd in King *David's* days, how would he have been Scandaliz'd to hear Profane Instruments play before the Ark? He would have joyn'd with

with the Religious *Michol*, and have accused the Servant of God of *Heathenish* Superstition, and contaminating the pure Rites of Gods Elect People, by introducing the *Paganish* Ceremonies of *Bacchus*, in Dancing before the *A. k.* He would have Quarrell'd with God Almighty for commanding the Portraits of Beasts to support the *Lavatory*; for what so unbecoming, as to have Bestial Shapes cast before your Eyes, when you are entertaining your self with God? He would have Apostatiz'd from the *Jewish* Church, by reason of the number of her Ceremonies, Pomp, and State of the Temple; all which Savours of *Paganism* with our Reformer.

Now what if the Intent of those *Pageants* was only to Assemble the People together, and so by an usual and pious Artifice, to invite them to more Serious and Religious Actions? What if something be allow'd to the more gross temper of that People, which in a more refin'd Climate might appear Exotick? But if you will needs have it Profane, keep then at Home in Gods name; you may remain a sound and perfect *Roman Catholic*, without being oblig'd to approve of this, or t'other manner of Adorning Processions. But it is a strong Argument that he is depriv'd of Charity, and void of the Spirit of Christianity, who takes all things in the worst Sense, and Maliciously Interprets, what is Piously Design'd.

Our *Anonymus* would have done a great deal better to have kept his wandering Thoughts at Home, and Study'd how to excuse the Famous Procession of *Westminster*, when in *Waller's* Reign our Blessed Redeemer was Burnt in *Effigie*, and *Gill* the Constable went Profanely about the Palace in *Priests* Habits, with the Tacite Applause of our Church of *England* Divines. I appeal to every unbiass'd Judgment, whether this was not a more Antichristian Action, than the shewing by a Poetical Pageant, how the Mother of God is more worthy of Honour than the *Paganish* Deities?

I have not singl'd out this Passage, as that which is most capable of discovering to you, our *Anonymus's* Fraud and Malice, for most Instances of his Book are of the same Nature; but I took the first I met with, and will content my self at present, to remark, that the prime Authors on which he grounds his Charge against *Catholicks*, are infamous and defamatory Libels. Such as the *Jesuits Morals*, Burnt by a common Hangman in *Paris*; *Arcana Societatis Jesu Secr. instruct.* &c. of the same stamp; *Burner's Letters*, inferior to neither for Slandorous Calumnies. with many more of equal Infamy. And I cannot but wonder, Mr. *Needham* should have so few Sparks of Loyalty in his Breast, as to License a Book (Traducing His Majesties Principles and Religion) chiefly supported by *Burner's* Testimony. As though he who studiously has fallen from the Allegiance due to his Sovereign, and lyes under a most deserv'd

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Outlawry from the Judgment of his own Country : Who employs a thousand Endeavours to Villify his Princes Person, and lessen his Interest at Home and Abroad ; who supports by Publick Writing Infamous Rebel-  
 lions : A person so Notorious for his Scurrilous Libelling and Impious Slanders, that he is call'd by the Loyal Party, *The Oates of the Hague* ; who vents the Fictions of his own Malice as from the pretended Mouthes of this *Courtier*, or t'other *Counsellor* : And we must believe all he Reports to be True, because *Gilbert Burnet* a Church of *England* Divine says it. It would be much more commendable for every Loyal Subject, to discredit such Stories ; because *Gilbert Burnet* relates them.

What can be so void of Sincerity, as to take the Notions of *Catholick Doctrine* from its Sworn Enemies ? What so Unreasonable and Malitious, as to reject the greatest Authorities, the most Sincere Historians, the Testimony of so many Ages, speaking in our Favour ? And to believe with our *Anonymus* every *Chamber-Maid*, *Old-Woman*, *Apostate*, *Libeller* witnessing against us ? To stile the Lives of so many thousand *Romish* Saints, *Fanatick Enthusiasms* ? The most *Authentick*, and *Juridical* Examination of so many Miracles wrought in the *Roman Catholic Church*, *Popish Impostures* ? The Conversion of so many Kingdoms rang'd by her under *Christ's* Banner, effects of *Ambitious Policy* ? And having thus with an *Oxfordian Bellarmine* *Mentiris*, given at once the Lye to all *Catholick Antiquity*, and Protested against all Authority, even that of *Scripture*, if it speak in *Catholicks Favour* : To open immediatly their Ears and Hearts, to *Scandalous Pamphlets*, and *Seditious Libels*, if they contain anything against them. Is this any thing less than studied Malice ? Than *Hearing not to Hear* ? And wittingly *Settari Mendacia*, to love Lyes and the Father of them ?

There will not be wanting those who are Able and Willing to make better Reflections upon such *Unchristian* Proceedings, than either my Talents or Leisure allow. I shall only Vindicate my self and my Assertion at present, with Proofs taken from what we have Experienc'd these last 12 years, which depend not upon *History*. The Charge of his fourth Chapter I shall argue with him *Face to Face* ; and from the Testimony of his own Eyes, Publish to the World the *Remarks* he is so Ambitious of seeing.

Far be it from me, in the mean time, to extend the Charge of Disloyalty, or evil Practices of some Members of the Church of *Engl.* farther than the matter of Fact spreads them. Nor can it be doubted, but many thousand of that Persuasion have always been, and still are most Loyal and Faithful Subjects : And I could with our *Church of England Writers*, were so favourable to *Catholicks*, as to draw no more under the Guilt of *Treason*, than the Law has found such. If six or eight Disloyal *Catholicks* ; (not to mention who they were that drew them in) attempted a  
 most

most *Unchristian* Practice upon the Life of His Sacred Majesty *James I.* Why must those Millions, who all the World over held, and still hold such *Treasons* in utter Detestation, be Arraign'd once a year at every *Protestant Pulpit*, as Guilty of the same *Hellish Conspiracy*? which was Discover'd to the King by an Honourable *Catholick Peer*. Nothing must ring in the Ears of the People, but *Bloody-Papists*, and *Gun-Powder-Plots*; as though their *Fingers* were *Daggers*, and their *Veins* Swell'd with *Powder*, instead of *Blood*: Whilst so many *Exclusioners* and *Associators*, though a thousand times more *Numerous*, and in their *practices* little less *Villanous*, and more *Dangerous* by reason of their Numbers, must pass for Loyal well-Principled Subjects. *Catholicks* Sins must always be *Original*, *Protestants* only *Personal*; what one *Catholick* does out of *Perverseness* of Will, or *Violence* of *Passion*, is presently fix'd upon his *Principles*, charg'd upon his *Religion*; than which, what can be more inequitable?

I never wrote a Paper with greater Aversion, than this present, nor us'd a Stile so contrary to my Temper; but in the Controversy I am Challenged to, no Body can do otherwise. Wherefore let the Guilt lye first at Dr. *Tenison's* door; who, nothing provok'd, began this odious Debate; and then at his *Seconds*, who had less reason to rake up cover'd Embers.

But before I answer our *Anonymus's* Challenge, he must give me leave to expostulate with him concerning the *Unreasonableness* of the same: The matter in debate between Dr. *Tenison* and my self, is, *The Rule of Faith*; the desiding of which question puts an end to all Controversy. I have four Months agoe demonstrated against the said Dr. the *Insufficiency* of his *Protestant Rule*, and have all this while waited for his Answer, but in vain. Why has not his Second taken up the Cudgels for him? I Challenge him, and all his Abettors to Answer the said *Defeat*, Paragraph by Paragraph if he can. But he obliges me here to mind him of the usual Artifice of his Party; which is, when put to it by some undeniable Argument, to fall a *Bantering*, *Reviling*, *Defaming*, and to throw all the Dirt they can (not caring from what Kennel they gather it) in their Adversaries Face.

Now knowing of how little Edification and Profit such Brawls are, I have on design in my Answers to Dr. *Tenison*, let pass many virulent and injurious Reflections made by him, resolving to be drawn off by no particular Controversy from that question of questions, viz. *What judge we are bound to hear in Controversies of Faith*: And hence upon second thoughts, that I might oblige him to close upon this point, I resolved to transmit whatever else he hath amassed together in his *Pultron Considered*. However that the World may see I decline not any particular Debate, take my Answer to the Challenge as follows.

**A. Pulton's Reply to a Challenge sent him in a Letter  
Prefix'd to the said Pamphlet.**

**I**N the so much nois'd Conference held with Dr. *Tenison* on St. *Michael's* day last, besides many other less charitable Aspersions which it pleas'd his Doctorship to Charge me with, nothing at all provok'd thereto by me; for a parting Blow, he thought fit to tax me with the being of a Religion, which is wholly destructive of all Honesty, Humane Conversation and Civil Life. *Papists being by their Principles breakers of their Word*, And that being a *Jesuit*, I held the *Deposing-Power*, my reply to each Charge, you have in the last pages of the Account of the Conference; and a small Reflection in my *Remarks*, pag. 31. 2. Where having said, to the latter, that *Whatever some private Men amongst the Catholicks had judg'd in the Theory, it was the Reformers who had reduced it to practice, and that besides those many instances alledg'd in the Account of the Conference (which our Anonymus confutes not, but wisely transmits,)* I had many *Remarks* in store, which I would produce if farther provok'd: After 7 Months mature Consideration, our Noble Hero by himself, or some daring Second (*Fergusson* I conceive, or *Burner*) has sent this dreadful Challenge in Frightful Characters.

*I Anonymus, &c. Do therefore here Challenge you Andrew Pulton Jesuit and Schoolmaster in the Savoy, as you would not appear a Slanderer and guilty of venting a most pernicious and notorious Falshood, as you value the Honour of your Church, and your own Reputation to publish those Remarks or else acknowledge you have Printed and Publish'd an Assertion, without regard either to Truth or Modesty.*

Boldly Challeng'd Gallant *Anonymus*: One would think that *Andrew Pulton* was certainly struck to the ground by the all Conquering *Rodomontadoes* of this *Romanick Combatant*; he must certainly be a man of Mettle, that dares brissel up against this Fiery-gill'd Hero. To appear a Slanderer, is a great Disgrace: To vent a pernicious and notorious Falshood; an immortal Infamy: To have no value for the Honour of my Church; an unparallel'd Ingratitude: Nor for my own Reputation, a damnable Stupidity: To publish an Assertion, without regard to Truth or Modesty; a more than Reformed Impudence.

Poor *Pulton*, (wonder not that like a dubious Knight, I can't conceal the Anxiety of my Panting-Heart) Poor *Pulton*, I say, had it not been a great deal better for thee, to let the Victorious Champion of St. *Martins* gather with Glory the Spoils of his Conquest, and commit in *Brazen Plates* to Posterity the Memory of his Trophies, rais'd on the Defeat of *Savoy-Jesuits*, Lady St. *Johns Jesuit*, and Lady St. *Johns Jesuits*, suppos'd fellow *Jesuit*, and Yellow Peruke *Jesuits*; and Lord



See the Testimonies before my Remarks.

See Dr. Tenison's account of the Confer.

Dr. Tong. and Dr. Oates.

D. of Monmouth.

knows how many *Jesuits* scatter'd in the Crowd, besides others as good as *Jesuits*, let them be eight, ten, fifteen, fifty, + for all these numbers have had their Abettors) than by Imprudently discovering the Shamme, thus to expose thy self to the fury of an enrag'd Conqueror? Although the World had remain'd in the Belief that you came with a Train of eight or ten Abettors, a Band of Bully Scholars, marching underground with their Black-Bills, beside the foresaid number of *Invisible Jesuits*: It would have been no disgrace though so back'd, to be Defeated by a Church of England Divine: The meanest of which is *Wiser* than *Eleven Ages* past, and bids defiance to as many *General Councils*, and setteth at nought *Eleven thousand Romish Divines*. You had done much wiser, had you quietly sat down, and let things take their course; it had been but the undergoing the Charge of a *Falsifier*, *A Man who has not common skill in History*, a *Violator of the Holy-day*, a *bringer in of Foreign Jurisdiction*, a *Teacher of the Deposing-Power*, a *Catechist of Satan*, who instructs his Hearers to *Lye*, to be idle, *Uneasie to Others*, a *Corrupter of Morals*, a *Person obliged by his Principles to break his Word*. Nay, you should have esteem'd it a Happiness that you came off no worse; and that you fell into the Hands of a man, *Who never endamag'd any one so far, as the hurting a Hair of his Head for Religion*. Particularly, if you had considered, how many of your *Fellow-Jesuits* died lately in Banishment, rotted in Goals, and that no less, than Eight were so lately Hanged, Drawn, and Quarter'd; three Kingdoms brought almost to Destruction; and His present Majesty, the best of Monarchs, three times obliged to quit His Countrey, to yeild to the All-commanding Breath of Two Church of England Divines, back'd by the godly Assistance of their *Pulpit-Brethren*, who pointed out to the People a *New Saviour*, and never Retracted, as we know, their Blaphemy.

Considering all this, I say, had it not been more advisable for you, to shake your Ears peaceably at Home; than by rash Scribbling to be thus publicly Disgraced, and Rot in Print? Rot, I say, in Print for venting so bold a Slander, tending to expose the *Pure Churches of Christ*, as *Enemies to their Sovereigns*, and so render them *Odious* to those (Their present Majesties) from whom they have all imaginable reason to expect Protection, as from *Nursing Fathers*, says our *Anonymous*.

For what I beseech you so endearing, as to see a Loyal Church of England Prince, so True to his Sovereign, and Zealous for the pure Church of Christ, as to give Himself the Trouble of crossing the Seas, with three Ships of Protestant Subjects, and joyn'd by Thousands of the same Zeal and Spirit, to undertake a dangerous Progress into the Heart of the Kingdom, with intention to shew his Love to the Crown; and for his Reward to loose his Loyal Head on *Tower-hill*, to the great Disappointment of his *Spiritual Guides*, D. T. &c.

who

Who so far from being *Abettors of the Deposing Power*, or *Enemies to their Sovereign*, as they who in three Parliaments, out of Tenderness to the Heir Apparent, pass *An Act for securing of the Protestant Religion, by Disabling James Duke of York to Inherit the Imperial Crown of England, and Ireland, and the Dominions and Territories thereunto belonging*. What I say so Obliging, so Charming, so Loyal, as Devoutly to Vote in the Lord? (five Reverend Bishops labouring notably in the Cause :) Be it Enacted by the Kings most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and the Commons in this present Parliament Assembled, and by the Authority of the same : That the said James Duke of York shall be, and is by the Authority of the same excluded, and made for ever incapable to Inherit, Possess, or enjoy the Imperial Crown of this Realm — And be it farther Enacted — That if the said James Duke of York shall at any time hereafter, Challenge, Claim, or Attempt — any Dominion, Power or Authority, within the said Kingdoms — as King or Chief Magistrate of the same; that then he the said James Duke of York — Shall be deemed and adjudged guilty of High Treason, and shall suffer the Pains and Penalties, as in Cases of Treason And be it further Enacted — That the said James Duke of York shall not at any time, from and after the 5 of October 1680. return, or come into, or within any of the Kingdoms or Dominions aforesaid —

Now considering these signal Remonstrances of Loyalty, not to have proceeded from a *Fleeting* tenderness of Affection, but to be the effect of a *Forethought* and *Imbred* Allegiance, Reiterated by so many *Different* Members Assembled in so many *Different* Parliaments from all Parts of the Kingdom, and delivering the *Judgement* of their *Respective Teachers* in their *Respective Counties*, (there being very few Ch. of England Divines, who shewed a *Dislike* of what was transacting in that *Grand Assembly* :) Who, I say, considering all this, dare be so bold as to expose the Members of the pure Church of England, as *Enemies to their Sovereign*, or *Abettors of the Deposing Power*?

Let the *Papists* boast that not one of their Church ever drew his Sword against their Sovereign *Charles I.*, though of a different Religion from theirs : Yet they are the *Protestant Subjects* who have all *imaginable Reason* to expect *Protection* from James the II. (whom God long preserve) as from a *Nursing-Father*.

And that you may not believe, that the chief Representatives of the Nation were only Animated by these *Loyal Spirits*, the Numerous *Rolls* of *Associators* demonstrate moreover, an Union of Will and Judgement in many Thousands, and how rare it is to find a *Protestant Abettor* of

the *Deposing-power*, witnesses the following Act of *Abhorrence*, Subscribed by so many *men worthy* of their Church.

**I A. B. do in the presence of God solemnly Promise, Vow, and Protest to maintain & Defend to the utmost of my Power with my Person and Estate the True Protestant Religion — And that I will never Consent that James Duke of York, or any other who is, or hath been a Papist — Be admitted to the Succession of the Crown of England; but by all Lawful Means, and by force of Arms, it need so require — to Subdue, Expel and Destroy him, if he come into England.**

Nor can it be pretended that this was a *Test of the Dissenters Loyalty*, and not of the Church of *England*; since it was Read with Applause in Parliament: Nor have I yet been able to hear of a Church of *England* Divine, who in that Conjecture, either Preach'd, or wrote against it, by which their Silence, they undoubtedly Consented to it, and declar'd their good liking of it: For had they been of a contrary Judgement, and esteem'd it *Unjust, Illegal or Disloyal* to put by, the immediat Heir upon a meer account of *Religion*; they ought, being the *Directors* and *Governours* of the Peoples Consciences to have declared to them the *Disloyalty* and *Injustice* of such Proceedings.

Nor did our *Protestant Loyalty*, and *abhorrence of that deposing Power*, extend it self only to the immediate Heir, but the Person of their then present Sovereign. How much would some of the Godly Associates have made on his late Majesty at *Rye-house* (to omit other Remonstrances of like kindness,) had Heaven seconded their Zeal. And had that moderate Prince had but a little more good nature to *part with his Militia for forty days, till the Parliament had settled the Kingdom*, they would perhaps have made him as glorious a King, and raised him as high as his most excellent Father. They would have so enriched him, that by publick Vote no man should lend him a Penny.

Her Majesty the Queen Dowager (who like the best of Christians is most grateful for it) did particularly feel the influence of the *Parties Loyalty*, while they encouraged the *Divine Oaten Mouth* of their Church, to swear against her, Nov. 26. 29. 1679. whereas but the 30th of *October* before, the said *true Church* of *England* Doctor had depofed upon *Oath* he had no other Persons to accuse then those mentioned in his Narrative. And that in the mouth of two Witnesses all Truth might stand, the same Party encouraged Mr. Fitz-Harris to accuse Her said Majesty of High Treason. Now having all these undoubted marks of *Protestant Loyalty* in my Eye, without having recourse to any Notes of History, it is a subject of astonishment, how it should come into my Head to charge any Members of that *pure Church of Christ, as Enemies to their Sovereigns, or abettors of the deposing Power.*

See Dr.  
Hawkins  
Narrative,  
&c.

Nor

Nor can it be objected that these *Loyal-Spirits* are now extinct, or that any Members of the Church of *England* are fallen, or falling from their Obedience. My Lord of *L.* first gave Demonstrations with what *Promptitude* and *Alacrity* a Church of *England-man* may at least pay his Submission to the Orders of His Majesty, whom he has bound himself by so many *Oaths* and *Tests* to obey. The Fellows of *Magdalen College* have made appear to the world, how forward they were in giving Example to both Universities, of the Obedience due to our Sovereigns most *Legal* and *Positive Mandates*. How ought the People to bless God for having such *Mirrouns* of reformed Obedience before their Eyes? But nothing ever gave a more conspicuous Argument of an *unshaken Allegiance*, and *Passive Obedience*, than the so much celebrated forwardness of some Church of *England* Prelates, in Ordering according to their Rubrick (as commanded) his Majesties most gracious Declaration to be read to the People; who over-gave to *Cæsar* his due more than they, who raise themselves above the 12 Judges of the Land, and rescind by a *Definitive Vote*, the Declaration of the *Highest standing Court*? What so *Loyal*, as, with an humble Submission, to tell His Majesty, that what He had Commanded, by the *Unanimous consent* of His most Honourable Privy-Council, guided by the unquestionable Judgment of the *Legal* and only present Interpreters of the Law, was *Illegal*? May not the Crown now be assured of all Support from such Pillars of the Protestant Church? Although *Charles I.* the meekest of Princes, laid down his Head in defence of his Bishops, yet now the Scene is changed, and they are the Church of *England Divines* who are ready to lay down theirs, to maintain His present Majesties Prerogative.

But to be serious in so weighty a matter; what malignant effects must such a palpable *Disobedience* produce, in all those thousands who take the Sense of the Law, not from the lawful Judges, but their *Ministers Lips*? May not every Pettifogger from the example of his Pastor, having read any of his Majesties Declarations, and Commands, say; I can't comply with it, it is against Law: I won't act as Justice of the Peace, or in any other Commission for His Majesty, without taking *Oaths* and *Tests*; for my Minister tells me, that the Judges have all pronounced contrary to Law, in favour of the Prerogative. My Opinion is, that His Majesty's Pretension to the Dispensing Power is *Illegal*. And if this come to pass, who will be deemed the Authors of such *Seditious* and *Rebellious Practices*?

Will not the World have reason to think, that the so much boasted of *Church of England Loyalty* is like to prove little else in the root, than *Self-love* and *Interest*? And that some of them so long only pretend to *Loyalty*, as there is nothing to be got by being otherwise? for having all the Ecclesiastical livings in their hands, and bearing all the charges in Church and State, what should move them to *Disloyalty*? But no  
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sooner shall their fellow *Creatures* be allowed to breath with freedom the common Air; their fellow *Subjects* to share in their Sovereigns favourable Grace and Protection; their fellow *Christians* to enjoy some small *Liberty* of Religious Worship; but presently the Kingdom must be alarmed, the Publick Peace disturbed, the Sentence of the Judges, the Order of Council, and His Majesties *express Will*, grounded upon, and guided by both, termed to his Face Illegal?

pag. 69.

But I forget my self, my *Anonymus* warns me that such Discourses which reflect upon the Disloyalty of some of the Party, may be attended by ill Consequences, and that it is the way to provoke them to some undecent Carriage. As tho' he would say, tell us not of our *Faults*, for if you do we shall commit the same again. If so small a provocation be necessary to shake the Loyalty of a Church of England Divine, how shall he blame, by that Principle, the want of it in some Dissenters, whom the tenderness of that Church by Canabal Laws, unconscionable Extortions, and violent Oppressions, hath, as it were, obliged to those Practices they had never thought of, under a moderate Church Government. Never thought of, I say, under a moderate Government; for who ever gave less disturbance to the Publick Peace, shewed greater Demonstrations of Love and Gratitude to their Prince, than the Dissenters have unanimously done, since his Majesties Gracious Act of Indulgence? Which had the tenderness of the Church of England allowed to be extended sooner upon them, had begot, unquestionably a most firm sense of Loyalty in the hearts of some who seemed most to want it. For if the meer minding a Church of England-man of the Disloyalty of some of that Perswasion, be enough to thrust him upon the like Practices? If an equal temper shewed by a Prince, towards those who are equally his Subjects, without prejudicing any Church of England-mans Liberty or Property, hath produced in many of them, as appears, such Marks of Disloyalty, and Contempt of Sovereignty; what may we think they would do, what Measures would they take, what Resolutions, if they should be treated (which Heaven avert) as they have treated their fellow Subjects?

Mr. Pen in his *Good advice*, pag. 57. giving account only of what falls under our own knowledge, has computed no less than fifteen thousand Families ruined since the late Kings Restauration, and more than five thousand Persons dead under Bonds, for matter of meer Conscience. Now tho' I question not but the Passive Obedience of many a Loyal Protestant would stand the proof of such usage; yet it is no rash Judgment to think some grains of allowance would be requisite to several of them. Wherefore if they are unwilling to be provoked to Undecent Actions, why are they so forward in Provoking others, by declaring themselves such Abettors of the Penal Laws, the true Source and Fountain of Rebellion? Let the meek-hearted Church of England-men learn to have

Bowels



Bowels of Compassion for the dissenting Parties, and the World will soon experience the Dissenters Loyalty to their Prince, to *vye* with, and perhaps *out-do* that of some Members of the Church of England.

Had *Episcopacy* been *restored* down, (after His late Majesties Restauration) as it was in a fair way to be; the House of Commons having passed the Vote, and the House of Lords (had it not been for the Catholic Peers) joyning with them, let the World imagine how *the Party* would have resented it? What Disloyalty would, *being Persecuted*, have begot in them, whose Loyalty totters upon account they are refused the Privilege of *Persecuting* others? If the not being able to *make others miserable* hath such effects, what would *the being miserable themselves* drive them upon? If while they are in a most peaceable possession of every Church and Chappel in the Kingdom, that ever belonged to them, even that of His Sacred Majesties own Palace, they raise such *Clamours*, as, we daily hear, are filled with those *unjust Surmises* and *Jealousies*, and amuse the People with those *Groundless Frights* and *Apprehensions*, which *all the World* is witness of, what *Temper* would they shew, what *Heat*, (let me not say *Fury*) were the Dissenters allowed the liberty of *Retaliation*, and returning the *Usage* upon the Church of England, she has hitherto exercised towards them.

I am as unwilling to remain upon this odious Subject, as I was averse from entering upon it, but being thus provok'd by a Church of England Man, and oblig'd to produce to the World all the *Remarks I have made of Reformers Disloyalty*; I let him know by these, that I accept his Challenge. I have at present only instanced the last 12 years, and reflected only on the Practices and Principles of *some Church of Englandmen*; let our *Anonymous* produce from *publick Acts, or Credible Authors*, the like Arguments of *Catholic* Disloyal Principles and Practices, during this same space of time; nor shall I confine him to the narrow bounds of our own Kingdom; but freely allow him the whole Circumference of the Universe; and if he can, let him make appear to the World, that *Roman Catholics* now living *all the World over*, have either, in their Practices appear'd such *Enemies to their Sovereigns*; or in their Principles, such *Abettors of the Deposing-power*; as some of the Church of Englandmen have shew'd themselves to be.

As for what belongs to the Dead, to the Practices and Principles of *Roman Catholics*, on one side, and the *Pretended Reformers* on the other: I am so far from declining the Debate of each Parties Loyalty, or Retracting what I said in the Conference, that I receive with a most willing Mind the Challenge. I do therefore here require you *Anonymous*, that you meet me in what Place you think fit, with two Witnesses and no more, of what condition you please, and *an Amanuensis*, some day before the Tenth of July following in this present year 1688. Giving me three days warning, least I should not be at Home; or be  
other-

otherwise engag'd; having accordingly met, where, and when you shall appoint; we will presently repair to a Library, and from approv'd Histories, and Credible Authors put to the Test the Remarks, we both pretend to have made. I will make good my Assertion, viz. That the pretended Reformers have Depos'd, and endeavour'd to Depose more Princes in the space of a 156 years, than the Roman Catholicks have on the like account of Religion since Christs time. You to prove, That the Roman Catholicks have Depos'd, and endeavour'd to Depose, more than the Reformers; in the same space of this last 156 years. You are moreover to make out, 65 Rebellions rais'd, and Paracides committed upon great Princes in about one hundred and sixty years, and eighty two Bulls, Indulgences, and Supplies of the Popes for the furtherance of those Treasons, besides an infinite number of Horrid Conspiracies. Moreover, That the Popes Power in that point (of Deposing Princes, &c.) was Universally Believ'd, as a matter of Faith in that Church for near five hundred years.

Pag. 77.

Pag. 79.

All which being Examind before Witnesses, and the Truth of each particular searched into from the respective credible Authors; shall be written down by two Amanuenses, and the Copies being Compar'd and Exchang'd, shall be Seal'd up, and sent to the Press, without any Change or Alteration; and being Printed, shall be again compared before the same Witnesses with the Originals, and being in this manner made publick, we will leave to the World to judge. Whether you Mr. Anonymus, or I appear a Slanderer, and guilty of venting most pernicious and notorious Falshood, without regard to Truth or Modesty.

I have desir'd You to appoint a place to meet in, because I know not who you Are, nor where you Live; nor will I oblige you to a place of my nominating, least you might suspect, some Fraud; and to require you should take me up at our Schools, I cannot perswade my self you dare venture your Person, among Men whom you represent to the World, to be of such Bloody, Murthering Principles.

I have chose this method of a publick Conference, and mutual Parley, as the only Expedient to avoid all suspicion of false Quotations, and Fraud. As also, that the matter of Fact being Contested on each side, the World may know for the future, whether to Address themselves in a matter of this Concern; and how much, or how little, is true of what the Pulpits have Ecchoed out, for so many years, setting forth the Roman Catholicks to the People under the most Bloody and Horrid Shape, the most enraged fury could invent. I do here solemnly engage, that if you Mr. Anonymus can make good your Charge against Roman Catholicks; and prove your self any thing less, than a Calumnious Impostor, to become upon the Spot your Proselyte.

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